

Relationship of Mutual Trusts of People Against Political Participation in the Use of the Right to Choose in Executive Elections in Indonesia

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Abstract—The purpose of this study is to examine the relationship of trustworthiness to other people (trustworthiness of the people) using ethnicity and faith (religion) indicators and their relation to political participation in the use of voting rights in elections in Indonesia. This research is descriptive quantitative research, the data used from the Indonesia Family Life Survey (IFLS) 5th Edition released in 2016. Because the data used binary, so to know the strength of the relationship of each variable will be tested by using binary logistic regression analysis. Data processing in this research using Stata 13 program. It found that Mutual trusts containing respondents are still low, especially respondents trusting people with similar beliefs. These circumstances can be changed and concepted by issues such as religious sentimentalism and ethnicity because of the religions and the dynamics of politics in Indonesia.

Keywords—mutual trust, political participation, the use of suffrage, elections.

I. INTRODUCTION

Indonesia is a democratic country government based on people's sovereignty. People are the main figures who have important role in and the democratic process, both in the executive and legislative, central and local governments. Crick in [1] stated that The fundamental democratic ideal was freedom (*Eleutheria*). This was seen as both the political liberty, indeed almost the obligation, to participate in decision-making but also the private liberty to live more or less as one pleased. That way every citizen is given the right to determine the leader who will make the policy for the sake of survival in the future. Community participation is an indicator of the ideal form of democracy within a country. Budiarmo in [2] stated that Political participation is the activity of a person or group of people to participate actively in political life, among others by choosing a state leader and, directly or indirectly, influencing government policy.(public policy).

Voting is a participation known to the public in general, such as voting is conducted at the time of the election, both in the legislative and executive elections, based on Pancasila and the 1945 Constitution of the State of the Republic of Indonesia. The election is a system that is one of the characteristics of the democratic state, there is no democracy without election. Miaz in [3] stated that "Election is essentially a process as well as a democratic means to channel the aspirations of society".

In the course of democratic life in Indonesia, the use of practical politics is still found in political life in Indonesia. Practical politics plays sentiments relating to religion, ethnicity and race to gain support from voters with similar attributes and classes. The political observer of the Indonesian Institute of Sciences (LIPI), Haris in [4] stated that, "Identity politics are so effective in use in Jakarta. Those who use it feel effective. Therefore the potential for strengthening in elections in 2018 and 2019 election is also quite large," said in [4] after the seminar at Widya Graha LIPI Building, Jakarta [5]. Then Syamsuddin Haris added that the use of identity which is then capitalized for the electorate is a setback in democracy. Both in Jakarta and other regions have the potential use of identity politics as an opportunity to win elections.

Identity politics plays religious sentiments, ethnicity and race. Issues relating to either religious or ethnic identity are intended to gain sympathy and support from an easily influenced society, and for those with similar attributes or classes. Given the society of Indonesia which consists of various elements of society, whether education, religion, occupation, to ethnicity, each element has social characteristics that correlate in one's political orientation. "That political orientation then forms the order in which the emerging interactions ultimately affect a person's political behaviour" [6].

In this case, the mutual trust that is the constituent element of social capital of society is crucial, where the background of the identity of the community has an impact on voter orientation in participating in the election. Trust is one of the elements of forming the social order of society, with the belief among the community will be a common reference that forms the norm in attitude and relate between individuals and society.

Fukuyama in [7] stated that "Trust is a hope that arises in a community that behaves normally, honestly and cooperatively, based on shared norms, for the benefit of other members of the community". The norms meant by Fukuyama in [7] are fundamental "value" issues such as God or justice, most likely to include secular norms such as professional standards and rules of conduct. Then, Kohn [8] stated that Trust is an expectation about another's actions, based on the understanding that the other has the capacity to create mental models of possible courses of action, and to evaluate them within a framework that can incorporate interests besides the other's own. Trust comes from the

interaction between two or more parties, whether between two individuals, individuals and groups, or groups and groups. Trust is a hope that arises from social interactions involving a group or two community groups, or from a socio-political institution that encourages attitudes and behaviour of people to make decisions with trust attitudes and behaviours. Furthermore Dwiyanto in [9] stated that social trust has contributed to the development of political beliefs, namely citizens' belief in government and policy, social beliefs that exist in the community also influence the dynamics of public trust to the government and its policies.

Fukuyama in [7], [10] stated that maps the community into two levels of trust, the Low-trust Society and the High Trust. According Fukuyama in [7], [10] stated that If a society has a narrow radius of trust the circle of people among whom cooperation and mutual understanding exist and develops trust only in the private sphere, it is a 'low-trust' society. In contrast, in societies with a large radius of trust, citizens actively participate in civic activities and meet different people, which helps them develop trust in the public sphere and societal institutions.

In such a society, people tend to trust only the people they like. In contrast, in communities with a large degree of trust, citizens actively participate in civic activities and meet different people, who help them develop trust in the public sphere and community institutions (High Trust). From the concept introduced by Fukuyama, it can be seen that the level of trust in society is different. People with low trust will build cooperation and tend to develop trust only in the private sphere. People with low beliefs only trust people who have similarities, the similarities can be regional similarity, ethnicity, religion, and even political ideology. The statement indicates that people with low beliefs are people who do not easily believe in systems that exist in other groups. In contrast, in societies with high levels of trust every citizen has an active participation in activities as citizens and is easy to meet with people outside of their group, so the activities they do naturally help to develop trust in the wider domain. People with a high level of trust, more easily mingle and build confidence in others outside the group. So that will bring solidarity, and able to make each individual in society willing to follow the rules, so that impact on the strength of sense of togetherness.

Mutual trust in the community can support the development of democracy in Indonesia. Cholisin in [11] stated that explained that the positive attitude of citizens who are considered important and able to support the development of democracy in Indonesia are trust and commitment to democracy. The level of one's trust can be seen from the mutual trust toward other people who have different streams of trust or ethnicity. The existing mutual trust can be an answer to the current political situation in society, especially in the context of Indonesia's general elections. Trust is a mental condition that is based on the social situation that surrounds it, be it from common ideology of belief, ethnicity, to social class. When a voter takes a decision, he will consider it based on the choices of those whom he can trust. Taqwa & Usman in [12] stated that Voting behaviour as a political decision-making process does not appear on its own but is the accumulation of various factors behind it, both inherent in the voters and the political situation. So the social situation that exists in the society,

especially the social trust situation that is motivated by the flow of trust and ethnicity has a link to participation in the use of voting right in elections In Indonesia. Dwiyanto in [9] stated that, "When people have common attributes, attitudes and behaviours, they tend to trust each other."

The previous research relating to this research is a study conducted Back & Christensen in [13] stated that using data from the European Social Survey in 2008 and the Norwegian Social Science data service, with data processing using logistic regression analysis. The study shows that the effect of general trust varies on political participation, depending on the level of trust that is present in the community. Then research conducted Kim in [14] which examines the extent to which trust in others can influence the tendency of people to participate in political activities such as formal participation (voting) and informal (signing petitions, demonstrations), using the Asia Barometer The 2005 survey, which contains cross-country data on probability samples from this region. His research shows only a significant institutional trust associated with formal participation.

There is a difference of previous research with this research is, in this research to know the level of mutual trust of society using indicator of religion and ethnicity. The use of both indicators is because, religion and ethnicity is an indicator inherent in every element of society. And in this study focuses on community trust (social trust). The mutual trust between people of different religions and ethnicity will be used as an indicator of the existing level of confidence in the community. Based on previous background exposure, as for hypotheses in this research, there is a relationship between people's trust in the political participation in the use of voting rights in legislative elections in Indonesia.

The rest of this paper is organized as follow: Section II describes the proposed methodology. Section III presents the obtained results and following by discussion. Finally, Section IV concludes this work.

II. METHODOLOGY

The research used descriptive quantitative research method with secondary data analysis approach (ADS). In this study researchers used data obtained from IFLS, IFLS Survey and their procedures were reviewed and approved correctly by IRBs (Institutional Advisory Board) in the United States (at RAND) and in Indonesia at Gadjah Mada University (UGM) for IFLS3, IFLS4 and IFLS5, and previously at the University of Indonesia (UI) for IFLS1 and IFLS2. Thus all requirements for approval of adults and children are met and approved by IRB before field research can begin [15].

The research object in this study is the respondents who are citizens of the Republic of Indonesia who are 15 years of age or older who are responder of Indonesia Family Life Survey (IFLS) 5th edition released in May 2016. IFLS samples represent about 83% of Indonesia's population and contains more than 30,000 people living in 13 of 34 provinces in Indonesia [15]. The next step is to select the data, then got 18,735 samples.

The variables in this study are divided into two, the dependent variable and the independent variable. The dependent variable in this study is Political Participation in the use of suffrage rights from the (Indonesia Family Life

Survey) which is released in 2016. Research subjects are individuals in households aged 15 years or older. The use of suffrage is derived from questions in the IFLS-5 questionnaire on the use of individual Select Rights in the election of the President, DPD Members, Members of the DPRD, Provincial DPRD Members, Regency / Municipal DPRD Members, Governors, Regents / Mayors, The (dummy) variable is determined by 1 = Yes, 3 = No.

The independent variable in this study is the mutual trust of the community, derived from the questions in the IFLS-5 questionnaire about the mutual trust in the village that pay attention to the mutual trust aspect of people from the same ethnic and pay attention to mutual trust towards people from the belief / the same religion. The dummy variable is determined by 1 = strongly agree, 2 = agree, 3 = disagree, 4 = strongly disagree.

Data collection in this research using documentation technique that is researcher use material obtained from RAND (Research and development corporation) in [15] the form of socioeconomic data from Indonesia Family Life Survey (IFLS5) in book 3A and 3B related to research topic by doing direct recording of data longitudinal data on IFLS-5 data released in May 2016. Data collection is by downloading and viewing the IFLS-5 2016 household survey data from the meter survey. The data taken include:

- Information on the use of suffrage obtained from questions in the IFLS-5 book questionnaire 3B Community Participation Section [15], regarding the use of individual Select Rights in the election of the President, DPD Members, Members of the DPRD, Provincial DPRD Members, /City, Governor, Regent/Mayor, the last Village Head.
- Description of the Mutual Trust of the community about the trust in the village/neighbourhood obtained from IFLS5 book 3A section of mutual trust, paying attention to the mutual trust aspect of people from the same ethnic and pay attention to mutual trust toward people from the same belief / [15].

Data analysis techniques used in this research are descriptive analysis techniques and logistic regression analysis. Because the data in this study is binary then the data analysis used is logistic regression analysis. In addition, each variable has a different scale, inter-scale trustworthiness and participation in the use of nominal rights, so logistic regression is an appropriate data analysis technique for this research. Ghozali in [16] stated that explains that regression analysis is used to measure the strength of the relationship between two or more variables, also shows the direction of the relationship between independent and independent variables. Regression analysis included in non-parametric statistics, non-parametric hypothesis is a statistical hypothesis that does not involve population parameters, but relates to the form of population frequency distribution. Budiwanto in [17] stated that non-parametric statistics are statistical analysis techniques whose models do not specify conditions on population parameters that are the parent sample of his research. More specifically, non-parametric statistical tests are often called free-distribution statistics, since the testing procedures do not require the assumption that the observations are normally distributed.

The hypothesis in this research is tested by using logistic regression analysis because the dependent variable is measured by using dummy variable, so the researcher chooses to use the test instrument to know the effect of the independent variable that is the mutual trust of society towards the participation in the use of voting right in the election. As for the criteria of hypothesis testing in this study as follows:

- 1) The level of confidence used is 95% or significant level of significance 5% ($\alpha = 0,05$).
- 2) Criteria for acceptance or rejection of the hypothesis are based on significance of P-Value:
 - If the level of significance < 0.05 H_0 is accepted.
 - If the significance level > 0.05 H_0 is rejected.

Categorical-scale data such as the level of public trust will be expressed as the frequency distribution and percentage. The data will be displayed in the form of a frequency distribution table. Bivariate analysis of the relationship between categories The level of mutual trust of the public towards political participation will be analyzed by the test χ^2 , and the p value < 0.05 is considered meaningful. Logistic regression also generates an odds ratio ratio related to the value of each predictor. Opportunities (oods) of an event are defined as the probability of an arising outcome divided by the probability of an event occurring.

To find out the correlation between the people's trust in political participation in the use of voting right in election is shown by the coefficient value β . The coefficient value of β is converted to an OR (odds ratio) with calculation using exponential formula coefficient $\beta(e^\beta)$. The OR value indicates the adjusted OR that will be used to draw the conclusion of the study. The variable is expressed as having relationship if $OR > 1$ and expressed as protective factor if $OR < 1$. In addition to the p value, the OR mean is also assessed by the lower boundary range and upper 95% confidence interval (CI). If the range of 95% CI value covers 1 then the variable cannot be concluded to have a relationship. The p value is considered significant if $p < 0.05$. Statistical analysis will use a computer and processed using software Stata 13.

III. RESULT AND DISCUSSION

A. Description of Research Results

This study aims to determine the relationship between the level of mutual trust of the people towards political participation in the use of voting rights in Indonesia, based on Indonesia family life survey (IFLS) data released in May 2016. Descriptive analysis is used to see the minimum, maximum, (mean), and standard deviation of each research variable. Descriptive statistics are statistics that serve to describe or provide an overview of the object under study through the sample data or population as is, without conducting analysis and making general conclusions, [18]. After the data processing using the 13 software, then the data will be presented in the form of frequency table, and for the level of mutual trust of the community then used some questions obtained from the IFLS-5 questionnaire.

1) Taking into consideration the ethnic diversity in the village do you, the mother/father/brother prefer to trust people who share the same ethnic with you?

Table I illustrates the distribution of trustworthiness of respondents, with a total sample of 18,735, gives the largest proportion of respondents who agree to trust people from the same ethnic background (61.5%), and the smallest group disagree (1.48%). Respondents expressed disagreement 24.39%.

TABLE I. FREQUENCY DISTRIBUTION OF COMMUNITY TRUST (ETHNIC)

Ethnic	Frequency	Percent %	Cumulative
Strongly agree	2,351	12.55	12.55
Agree	11,536	61.57	74.12
Disagree	4,570	24.39	98.52
Strongly disagree	278	1.48	100.00
Total	18,735	100.00	100.00

2) Considering the diversity of current religion / religious flows, do you believe in people of the same religion or religious beliefs as yours / brothers?

TABLE II. FREQUENCY DISTRIBUTION OF COMMUNITY TRUST (RELIGION)

Religion	Frequency	Percent %	Cumulative
Strongly agree	4,224	22.55	22.55
Agree	11,662	62.25	84.79
Disagree	2,654	14.17	98.96
Strongly disagree	195	1.04	100.00
Total	18,735	100.00	100.00

Table II above illustrates the distribution of trustworthiness of respondents, with a total samples of 18,735, give the largest proportion of respondents who agree to trust people from the same background (62.2%), and the smallest group strongly disagree (1.04%), then the respondents who state disagree 14.17%. Based on the frequency distribution data presented, it can be concluded that the level of trust owned by the community is low, it is known from respondents who answered agree to trust people who are from the same background beliefs by 62.2% and 61.5% of respondents answered agree to trust people from the same ethnic.

B. Hypothesis Testing

The hypothesis in this study states that there is a relationship between people's trust in the political participation in the use of voting rights in legislative elections in Indonesia.

In Table III by using Likelihood Ratio Test independent variable of mutual trust has a meaning or relationship to political participation in the use of suffrage in executive election. Because mutual trust is categorical variable then in regression arranged into dummy variable. For all significant dummy mutual trusts, this is known from the p value of the coefficients β_{12} , β_{13} , β_{14} , <0.05 in the presidential election. Similarly, in the election of Governor, Regent, Head of all the dummy of mutual trust is significant under <0.05 . Based

on the results of these calculations successfully support the proposed hypothesis so that the research results proved that the mutual trust of the community has a relationship to political participation in the use of voting rights.

TABLE III. RESULTS OF BASKET LOGISTICS REGRESSION ANALYSIS RELATIONSHIP BETWEEN MUTUAL TRUST BETWEEN COMMUNITY AND

Statistical Variable	Parameter	President	Governor	Bupati	The head of the Village
Community trust Ethnic					
1. strongly agree	β_{11}				
2. agree	β_{12}	0.00876 (0.0870)	-0.00212 (0.0653)	-0.0555 (0.0666)	-0.0573 (0.0647)
3. disagree	β_{13}	-0.194** (0.0965)	-0.131* (0.0737)	-0.221** (0.0743)	-0.308*** (0.0716)
4. strongly disagree	β_{14}	0.115 (0.239)	0.226 (0.187)	-0.0797 (0.174)	-0.0237 (0.172)
Religion					
1. strongly agree	β_{11}				
2. agree	β_{12}	-0.223** (0.0703)	-0.155** (0.0521)	-0.182** (0.0526)	-0.115** (0.0504)
3. disagree	β_{13}	-0.375** (0.0913)	-0.208** (0.0708)	-0.345** (0.0696)	-0.262*** (0.0664)
4. strongly disagree	β_{14}	-0.538** (0.223)	-0.308* (0.185)	-0.346* (0.182)	-0.196 (0.179)
Constant		2.850** (0.0927)	2.013** (0.0683)	2.166** (0.0703)	2.303*** (0.0698)
Observations		17,764	17,764	17,764	17,764
LR χ^2		184.8	254.3	422.8	0
Prob < χ^2		0	0	0	0.0568
Pseudo R-squared		0.0163	0.0151	0.0248	

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(Coef & Standard errors) in parentheses
 *** $p < 0.01$, ** $p < 0.05$, * $p < 0.1$

Information :

The coefficient (b) and the sig value (p)

C. Discussion

The indicator of the level of public trust in this study is to see the answer of the questions obtained from the IFLS-5 questionnaire. There are two aspects which is taken in this study. The first aspect is to pay attention to the diversity of the ethnics, "Do you prefer to trust people who share the same ethnic with you? This is the dummy: for the agree answer means that the respondent has a low level of trust toward others, while the disagree answer means that the level of trust of respondents to others is very high.

In this section, the researchers present the results of the data from the logistic regression analysis using the Odds Ratio to see the opportunities. This discussion will explain the dummy that has meaning or relationship to the executive general election. Opportunity of respondent to follow

election seen from value of OR, if $P < 0.05$ then X have relation to Y.

TABLE IV. RATIO OF OPPORTUNITIES FOR PRESIDENTIAL ELECTION

President	Odds Ratio	Err. Std	Z	$P > z $
Ethnic				
Strongly agree				
agree	1.008798	0.0878042	0.10	0.920
Disagree	0.8234971	0.0794358	-2.01	0.044
Strongly disagree	1.122338	.2680674	0.48	0.629
Religion				
strongly agree				
agree	0.8002787	0.0562721	-3.17	0.002
Disagree	0.6875886	0.062801	-4.10	0.000
Strongly disagree	0.5836337	0.1298742	-2.42	0.016

From Table IV above, it can be seen that in the election of the President, people who disagreed to trust people from the same ethnic will likely participate in the presidential election. It is known from OR 0.82 or 82%. Later, people who agreed to trust more people from the same religion / religious stream would have a chance to participate in the presidential election. It is known from the OR of 0.80 or 80% higher than the society that stated disagree to trust more people from the same trust with OR value of 68.7%.

In the president election there are respondents who have a high degree of trust in other people who are ethically different, then there are also people who are less trustworthy of others who have different backgrounds of belief. Fukuyama mapped the community into two parts of society, the Low Trust and the High Trust of community. Based on Fukuyama's theory, on a radius of people with low trustworthiness, it would be difficult to build trust in people outside their group. It can thus be assumed that people who agreed to trust more people of the same beliefs will choose people who share the same attributes and groups.

The election of the president is inseparable from the political party that supports the candidate of president. In addition, the party coalition has the influence to determine the victory for the candidates. Each party has its own ideology, where every party-owned ideology can gain votes in the upcoming elections. Therefore, Ekawati in [19] stated that the phenomenon of the coalition is very clear in Indonesian political practice, both at the national level and in the dynamics of local politics. Then, Ekawati in [19] stated that based on the experiences of 1999 and 2014 in terms of the coalition of Islamic parties in Indonesia the coalition must be carried out for at least two reasons: first, there is a strong ideological proximity to unite them in a political cluster. Secondly, there are similarities of political interests that must be fought together.

Herdiansah in [20] said that Prabowo-Hatta pair was supported by the Gerindra Party, the Golkar Party, and most of the Islamic parties PAN, PKS, PPP and the United Nations. Basically, Prabowo-Hatta's support base consisted of a conservative religious group. Golkar Party even supported by religious circles. Based on these statements, it can be seen that the ideological similarity of the flow of trust plays an important role in national politics, where the mass base held by the party, especially in the religious-based party, has the power to gain votes in the national elections.

TABLE V. RATIO OF GOVERNOR ELECTION OPPORTUNITIES

Regent	Odds Ratio	Std. Err.	Z	$P > z $
Ethnic				
Strongly agree				
Agree	0.946024	0.0630035	-0.83	0.405
Disagree	0.8016824	0.0595896	-2.97	0.003
Strongly disagree	0.9233575	0.16037	-0.46	0.646
Agama				
Strongly agree				
Agree	0.833493	0.0438311	-3.46	0.001
Disagree	0.708458	0.0493411	-4.95	0.000
Strongly disagree	0.7077449	0.1290696	-1.90	0.058

From Table V it can be seen in the election of governors people who agree to trust people of the same religion have a chance to participate in governor election. It is known from OR 0.856 or 85%. Then people who disagree to trust people from the same religion / religious beliefs with the OR of 0.81 or 81% lower than those who answer agree.

In the governor election we can find people who do not easily trust other people with different streams of trust also take part in the election. Based on this it can be assumed that in the regent election there are people belonging to a low level of trust to people with different beliefs. The background of trust is the cornerstone of the people's point of view to determine what is good and bad, thus influencing the orientation of society's choice. As Sudrajat in [21] said that when religion affects one's life, at the same time, the style of thought and religious understanding of a person will have implications for his life. Thus, the existence of religious plurality and the pattern of religious thought within a religion by itself constitutes one's political behaviour.

Herdiansah, *et al.*, in [22] concluded that religious sentiments are still a factor influencing the political dynamics in Indonesia. Furthermore, they stated that from the events of political friction surrounding Jakarta's governor election 2017 involving religious issues, we can see how Islamic groups can move massively and intensively. It cannot be denied in such events to illustrate how election

contestation with religious issues, or vice versa, has had a significant impact on the perception of national security.

Hemay & Munandar in [23] stated that in a multi-ethnic society with a close relationship to each ethnic groups, competition in political election cannot prevent the emergence of tribal identity politics. The existence of close identity relationship can certainly affects voter's behaviour and political considerations of the voter themselves.

From Table VI can be seen in the election of the Regent, the people who answered did not agree to trust people from the same ethnic had the chance to participate in the election of the regent with OR 0.8 or 80%. Then the people who agreed to trust more people from the same religion / religious outlook also had the chance to participate in the election of the regent with an OR of 0.83 or 83% higher than the people who did not agree to trust people of the same religion.

TABLE VI. RATIOS OF REGENT ELECTION OPPORTUNITY

Governor	Odds Ratio	Err. Std	Z	P> z
Ethnic				
Strongly agree				
agree	0.997878	0.0651273	-0.03	0.974
disagree	0.8772643	0.0646398	-1.78	0.076
Strongly disagree	1.253728	0.2347457	1.21	0.227
Religion				
Strongly agree				
Agree	0.8564433	0.0446158	-2.97	0.003
Disagree	0.8120514	0.0575018	-2.94	0.003
Strongly disagree	0.734677	0.1355845	-1.67	0.095

In the election of the regent was found people who have high trust in other people of different ethnics have the opportunity to participate in the election, then people who did not easily trust others who have different streams of trust also took part in the election. Based on this it can be assumed that in the regent election there are people belonging to a low level of trust to people with different beliefs. It can be assumed that the background of trust will influence the orientation of society's choice. As the statement of Sudrajat in [21] which stated that when religion affects one's life, at the same time the pattern of one's thoughts and religious understanding will also have implications for his life. Thus, the existence of religious plurality and the pattern of religious thought in a religion by itself can also form a person's political behaviour.

In Table VII can be seen in the election of village head , people who answered disagree to trust people from the same ethnic had the opportunity to participate in the selection of village heads, with the OR 0.735 or 73%. Then people who agreed to trust people from the same religion / religious beliefs also had the chance to participate in the selection of village heads, with an OR of 891 or 89% higher than those who did not agree to trust people of the same religion and have a chance to participate in the elections the OR value of 0.769 is 76%.

It also can be seen in the elections of the head of the village, people who have high trust in other people who have different ethnic have the opportunity to participate in elections of village head. Then people who have low trust in others based on the background of the flow of trust also have the opportunity to follow the election of Village head.

TABLE VII. RATIO OF OPPORTUNITY FOR VILLAGE HEAD SELECTION

Village Head	Odds Ratio	Std. Err.	Z	P> z
Ethnic				
Strongly agree				
Agree	0.9443255	0.0611102	-0.89	0.376
Disagree	0.735029	0.0525995	-4.30	0.000
Strongly disagree	0.9766012	0.1678088	-0.14	0.890
Religion				
Strongly agree				
Agree	0.8910687	0.0448788	-2.29	0.022
Disagree	0.7692421	0.0510708	-3.95	0.000
Strongly disagree	0.8216031	0.1472706	-1.10	0.273

In general, the political dynamics in the village has its own uniqueness. The uniqueness among others is shown in the procession of village election which have no political parties. The election of the village head is part of the implementation of the democratic party directly. In addition to the programs offered by the candidate of village head, the village head election is closely related to the emotional relationship in terms of religion and ethnicity. Nugraheni in [23] explains Community behaviour is also influenced by religion and beliefs. Beliefs and any religion are guidelines and references that are full of norms and norms that can encourage and direct political behaviour in accordance with their religion and beliefs. Widagdo in [24] has a slightly different view, in his research showing partially that emotional cohesion and relationship have no partial influence on the behaviour of choosing a village head candidate. Nevertheless cadres, emotional ties and work programs have simultaneous influence on the election of candidates for village head.

IV. CONCLUSION

Based on the results of the discussion on the relationship of mutual trust of the people towards the use of suffrage in the election of the executive general election, there are several conclusion formulations as follows:

- Based on the results of binary logistic regression using Likelihood Ratio Test, it is known that mutual trust has a meaning or relationship to political participation in the use of voting right in the executive general election in Indonesia. Because mutual trust is a categorical variable, then the regression is compiled into a dummy variable. For all significant education dummy, this is known from the p value of the coefficient β_{12} , β_{13} , β_{14} , <0.05 .
- Based on the results of binary logistic regression using Odds Ratio found respondents who agree to trust other people from different backgrounds of trust have a chance to participate and grant the right to vote in the executive

elections in Indonesia. The level of trust that respondents have in this study is low, especially the beliefs of others with different backgrounds of belief. In such situations, people tend to trust only people who share a common belief and are not easy to trust people who come from outside their group.

- Religion is the mental foundation for determining good and bad, religion also forms identities that are social constructions related to political interests. An ideology creates social capital, and guides people to act in the interests of the group they believe in. Thus the influence of parties and classes will shape the chosen orientation taken by the respondents. Although the respondents' level of trust is low against others who have different religious backgrounds, it does not make them apathetic in the election. Each group will fight for what they believe in, and one of the ways in which it is exercised is to grant their right to vote and vote for a candidate or party believed to be able to fight for the ideology and class of the respondent himself.

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